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passionate vigor and vehemency, and forces its way through foes and barriers of all sorts with victorious onslaught, but ever falling short of the deeply yearned-for harmony of nobler minds. To this class belong the rougher masculine natures destined for the sterner realities of active life, as Bismarck, or as the artists Dante, Michael Angelo, Schiller, Beethoven, Richard Wagner; as heroes of religion, Paul, Luther.

2. Water in a horizontal position, flowing or standing.

a. The river in the valley. The water flows on in its smoothly-ordered bed, and through a monotonously peaceful landscape (meadowland) with steady, and from the slight fall, with even and uninterrupted motion, nowhere attaining any considerable depth.

Application: Image of a soul constrained to act in narrow professional vocations; its life is filled with a certain mechanical round of duties ("Its life unfolds through its daily work") which just suffices to keep it perpetually disturbed, but does not furnish opportunity for deepening the mental life.

b. The lake. All movement of the water has ceased. The water now stands still, forming a smooth surface, in which the stars of heaven mirror themselves.

Application: Image of a soul absorbed in profound contemplation. Freed from the distracting influence of the external things, such natures find that quiet contemplativeness and sensitiveness which are indispensable to the deep and rich absorption of the world-panorama, and to the reflection with perfect sharpness of all the ideals of the human heart.

c. A sheet of water under the influence of the wind. We must have in mind an extended surface of water, such as a lake.

Twofold effect of the wind:

1. The wind fans the surface of the water like a gentle zephyr, barely moving it into graceful ripples.

Application: The soul of man learns its destiny only through acts of kindness. Leniently does destiny deal with it; with caress, and flattery, yea, even with mild irony does it lead the soul through life. The human spirit takes then from life only the slightest and most superficial impressions and stimuli.

2. The wind blows over the lake in a roaring hurricane, stirring it to its profoundest depths; huge breakers lashing each other and crushing with fiendish glee all within reach.

Application: But destiny often reveals itself through its manifestations of awe-inspiring terror. The gigantic strokes of destiny beat wildly upon the soul, gashing it to its very core, hurling it back and forth between the most antagonistic dispositions, dragging to the surface everything, good and bad, that lies buried in the depths of the human heart, from sublimest strength to most demonlike passion.

Every mood and temper of the soul is as fully subject to the influence of destiny as is the surface of the water to that of the wind. As the features of the storm-tossed sea differ from those of the placid surface of the water over which the zephyr plays, so does the soul whose life is perpetual May-day differ from the one which has been plunged into the yawning abyss of deep affliction by the simooms of fate.

Greek and Latin

Allen W. Gould

The pupils who are beginning Greek, as well as those beginning Latin, will continue their study of the life of the Greeks and Romans through the language in which that life expressed itself. By December it is expected that the Greek pupils will be able to enter more fully into the inner life of the Greeks, since the easier words and phrases have already become familiar to them. Consequently the ethical and in-

tellectual life of the Greeks, which was touched upon in the last lesson of October, by reading in a simplified form Socrates' talk with his son about duty to mothers, is brought still nearer to the student by giving in Lesson XI an adaptation of Alcibiades' talk with Pericles about the nature of human law, and in Lesson XII an extract from Socrates' talk with Aristippus about the education they ought to give

a youth who wishes to be of use to his native country. This is followed in Lesson XIII and XIV by a somewhat less simplified reproduction of Socrates' talk with a brother who cannot agree with his brother, and a friend who cannot support the poor relations thrust upon him by the chance of civil war in Attica. These discussions will help the pupils to get the spirit of the best Greek thought while they are learning the forms of that thought as given by Xenophon. Some of these lessons have been illustrated by statues or pictures drawn from vases, in order to make the ideas clearer and more concrete.

The successive lessons have been so planned as to give the student the easier and more concrete words and phrases and the more tangible aspects of Greek life first, and to present with each advance only a moderate number of new words and constructions; and it is intended to give sufficient practice, both written and oral, to make the new forms and ideas familiar to the pupil.

A similar series of studies of Roman life and thought was planned for the class beginning Latin in the Sixth Grade, though the steps of advance could not be so rapid, because the students are younger and the language more difficult. But owing to the fact that a large number of pupils in the Ninth Grade—the first year of the High School—wished to begin Latin, a series of lessons had to be arranged which should be fitted to more mature minds than are common in the Sixth Grade, and which should advance more rapidly than we had planned to do with that grade. Some of the material which was used with the advanced class in October is printed in this issue of the COURSE OF STUDY. These lessons are also illustrated by two scenes of school life, one drawn from a Greek vase of Socrates' day, and the other from a wall-painting in

Herculaneum. They will be found on pages 323 and 325.

Greek

FIRST YEAR, EIGHTH GRADE. The Reading Lessons for December will be found on page —.

SECOND YEAR, NINTH GRADE. In December the pupils will read the fifth and sixth chapters of the first book of Xenophon's *Anabasis*, giving especial attention to the typical Persian trial and comparing it with the trial of an Athenian citizen at Athens. They will look up *Dicastes* and *Dike* in Harper's *Dictionary of Classical Literature and Antiquities*, and in Smith's *Dictionary of Greek and Roman Antiquities*. They will also read the account of the Athenian courts in Grote's *Greece*, chapters 46 and 70, and in Curtius' *Greece*, Book III, chapter 3. They will also note the difference between Greek and Persian arms and armies.

THIRD YEAR, TENTH GRADE. The class will begin the study of Plato's *Apology*, reading the first six chapters. They will make themselves acquainted with Plato's life as found in Harper's *Classical Dictionary* and Smith's *Dictionary of Greek and Roman Biography*, as well as in the encyclopedias. They will also make a fuller study of Greek courts by reading chapter 46 of Grote's *Greece*. They will learn the popular prejudice against Socrates by reading parts of Aristophanes' *Clouds*, and the religious feeling by reading Campbell's *Religion in Greek Literature*, chapter 14.

FOURTH YEAR, ELEVENTH GRADE. Students will continue their investigation into the religion of the Greeks by reading the third book of the *Odyssey*. They will also look up and report to the class *Agamemnon* and *Menelaus* in Smith's *Dictionary of Greek and Roman Biography and Mythology*; *Argos* and *Mycene* in Smith's *Dictionary of Greek and Roman Geography*; *Sac-*

rificium in Smith's *Dictionary of Greek and Roman Antiquities*, and all of these subjects in Harper's *Classical Dictionary* and the encyclopedias. They will also read and report Campbell's *Religion in Greek Literature*, chapter 3.

FIFTH YEAR, TWELFTH GRADE. The class will review the first 700 lines of Sophocles' *Antigone*, devoting special attention to the dramatic rendering of the Greek dialogue. It is expected that we shall read in advance to line 883, making a careful study of the choral passages. Besides consulting the works already referred to, the students will read Haigh's *Attic Theatre*, chapters 1, 2 and 6.

Latin

FIRST YEAR, SIXTH GRADE. Two sets of lessons for the first year of Latin are found in this number, one on page 325 and the other on page 328.

SECOND YEAR, SEVENTH GRADE. The study of the life of the Romans, as revealed in their history, will be continued by reading Nepos's *Hannibal*, chapters 4-9. A fuller knowledge of the battles of the *Trebia*, *Trasimene*, *Cannæ*, and *Zama* will be secured from Smith's *Dictionary of Geography* and Harper's *Classical Dictionary*, as well as from the encyclopedias. The students will also consult Smith's *Dictionary of Biography*, and Harper's *Classical Dictionary*, and the encyclopedias under *Scipio Africanus the Younger*. Mommsen's *Rome*, Bk. III, chapters 4-6, and Morris' *Hannibal*, chapters 4-8, will give a more connected outline.

THIRD YEAR, EIGHTH GRADE. The class will continue their study of the beginnings of European civilization by reading Cæsar's *Gallic War*, II, 20-35, and by consulting Smith's *Dictionary of Antiquities* and Harper's *Classical Dictionary* on *cornu*, *lituus*, *scutum*, *vineæ*, *agger*, and *turris*. More details and different points

of view will be found in Fowler's *Cæsar*, chapter 10, Mommsen's *Rome*, Bk. V, chapter 7, and Merivale's *Romans*, chapters 5-8.

FOURTH YEAR, NINTH GRADE. The class will continue its study of the crisis in the Roman government by reading Cicero's First Oration against Catiline, for which their acquaintance with Sallust's *Conspiracy of Catiline* has prepared them. They will consult Harper's *Classical Dictionary* and Smith's *Dictionary of Antiquities* under *Consul* and *Senatus*, to find the powers of these two authorities. They will also report what they find in Forsyth's *Cicero*, chapters 7, 8; Davidson's *Cicero*, chapter 5; Fowler's *Cæsar*, chapter 5; Merivale's *Romans*, chapter 3; Mommsen's *Rome*, Book V, chapter 5; and Plutarch's *Life of Cicero*.

FIFTH YEAR, TENTH GRADE. The study of Roman life as revealed in the poetry will be continued by reading Lucretius III, 1-30, 830-864, 894-1094; V, 1-96, 146-169. Different estimates of this great poet will be found in Sellar's *Roman Poets of the Republic*, chapters 10-14; Mallock's *Lucretius*, chapters 3-6; Cruttwell's *History of Roman Literature*, Part I, chapter 4.

SIXTH YEAR, ELEVENTH GRADE. The class will continue their study of the Roman religion by reading Virgil's *Æneid*, I, 657-II, 335. They will consult Smith's *Dictionary of Biography and Mythology* on *Hector*, *Laocöon*, *Dido*, and *Cupid*; Smith's *Dictionary of Antiquities* on *Palladium*, and Harper's *Classical Dictionary* and the encyclopedias on all of these subjects.

SEVENTH YEAR, TWELFTH GRADE. The pupils will continue their study of what was best under the Roman Empire by taking up Tacitus' *Life of Agricola*. They will consult Smith's *Dictionary of Biography* under *Tacitus*, *Agricola*, *Nerva*, *Trojan*, and *Boadicea*, and Harper's *Classical Dictionary* and the encyclopedias for the same subjects. Merivale's *History of*

the Romans, chapter 61, will give a more general view of the times; while Ten-nyson's *Boadicea* will show how the poet looks at these characters.

Greek Lessons

XI.

Ὀλίγων οἱ ἀγαθοὶ νόμων δέονται· οὐ γὰρ τὰ πράγματα πρὸς νόμους, ἀλλὰ οἱ νόμοι πρὸς τὰ πράγματα τίθενται.

Θεόφραστος.

Alcibiades Tests Pericles' Definition of Law
1. What is Law?

Λέγεται Ἀλκιβιάδην, πρὶν εἰκοσιν ἐτῶν εἶναι, Περικλεῖ τοιάδε διαλεχθῆναι περὶ νόμων·

Εἰπέ μοι, ἔφη, ὦ Περικλεις, ἔχouis ἄν με διδάξαι, τί ἐστὶ νόμος;

Πάντως δήμου, ἔφη ὁ Περικλῆς.

Δίδαξον δὴ πρὸς τῶν θεῶν, ἔφη ὁ Ἀλκιβιάδης.

Ἄλλ' οὐδέν τι χαλεποῦ πράγματος ἐπιθυμείς, ὦ Ἀλκιβιάδη, ἔφη ὁ Περικλῆς, βουλόμενος γνῶναι, τί ἐστὶ νόμος· πάντες γὰρ οὗτοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν ἔγραψεν ἃ τε δεῖ ποιεῖν καὶ ἃ μὴ.

Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὅ τι χρὴ ποιεῖν, ταῦτα τί ἐστὶ;

Πάντα, ἔφη, ὅσα ἂν τὸ κρατοῦν τῆς πόλεως βουλευσάμενον, ἃ χρὴ ποιεῖν, γράψῃ, νόμος καλεῖται.

Καὶ ἂν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις, ἃ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί;

Καὶ ὅσα τύραννος ἄρχων, ἔφη, γράφει, καὶ ταῦτα νόμος καλεῖται.

2. But what, then, is Lawlessness?

Βία δέ, ἔφη ὁ Ἀλκιβιάδης, καὶ ἀνομία τί ἐστίν, ὦ Περικλεις; Ἄρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ πείσας, ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν, ὅ τι ἂν αὐτῷ δοκῇ;

Ἔμοιγε δοκεῖ, ἔφη ὁ Περικλῆς.

Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστί;

Δοκεῖ μοι, ἔφη ὁ Περικλῆς· ἀνατίθεται γὰρ τὸ ὅσα τύραννος μὴ πείσας γράφει νόμον εἶναι.

Ὅσα δὲ οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι;

Πάντα μοι δοκεῖ, ἔφη ὁ Περικλῆς, ὅσα τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μὴ, βία μᾶλλον ἢ νόμος εἶναι.

Καὶ ὅσα ἄρα τὸ πᾶν πλῆθος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ πείσαν, βία μᾶλλον ἢ νόμος ἂν εἴη;

Μάλα τοι, ἔφη ὁ Περικλῆς.

Consult Smith's *Dictionary of Biography* and Harper's *Classical Dictionary*, and the Encyclopedias on *Alcibiades*, and Harper's *Dictionary on Oligarchia, Democratia and Tyrannos*.

Questions to be Answered in Greek

1. How old was Alcibiades when he conversed with Pericles about law?
2. What was Pericles' first definition of law?
3. What was his definition when not a democracy but an oligarchy was the ruling authority?
4. What was a democracy?
5. What was an oligarchy?
6. What was his definition of law when a tyrant was the ruler?
7. What was his definition of violence?
8. Could we have law without violence, unless all people obeyed the law?
9. Who wrote this conversation of Pericles and Alcibiades?

Vocabulary of New Words

πρὶν, *before*.

εἴκοσι, *twenty*.

ἔτος, *year*.

τοιός-δε, τοιά-δε, τοιόν-δε, *such*.

διαλεχθῆναι, from *διαλέγομαι*, *converse*.

εἶπον, *said*.

δή-που, *of course*.

πράγμα, ατος, τὸ, *act, thing, affair*.

ἐπι-θυμέω, *desire*.

γινῶναι, from γιγνώσκω, *know*.

πλῆθος, οὐς, τὸ, *multitude*.

συν-ελθόν, from συνέρχομαι, *come together*

δεῖ, from δέω, *want, need*.

ὅπου, *where*.

ὀλίγος, η, ον, *little*; pl. *few*.

ὀλιγαρχία, ας, ἡ, *oligarchy*.

χρή, *it is necessary*.

κρατέω, *be powerful, master*.

ὅσος, η, ον, *as many as*.

βουλεύω, *counsel, plan*.

τύραννος, ου, ὁ, *absolute ruler*.

πόλις, εως, ἡ, *city*.

πολίτης, ου, *citizen*.

ἄρχω, *rule, be first, begin*.

βία, ας, ἡ, *force*.

βιάζομαι, *force, constrain*.

ἀνομία, ας, ἡ, *lawlessness*.

κρείττων, ου, *stronger*.

ἥττων, ου, *weaker*.

ἀναγκάζω, *compel*.

πείθω, *persuade*.

ἀνατίθεμαι, *put up, retract*.

χρήματα, τα, *possessions*; from χρήμα,

ατος, τό, *thing used*.

XII.

Θεὸς συνεργὸς πάντα ποιεῖ δαδῶς.

Μένανδρος.

What training does a youth need who would be a help to his native land?

Εἰπέ μοι, ἔφη ὁ Σωκράτης, ὦ Ἀρίστιππε, εἰ δέοι σε παιδεύειν δύο τῶν νέων, τὸν μὲν, ὅπως ἱκανὸς ἔσται ἄρχειν, τὸν δέ, ὅπως μὴδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἐκάτερον παιδεύεις; Βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς; Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἄπτεσθαι, ὅταν ὦρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι;

Εἰκὸς γάρ, ἔφη ὁ Ἀρίστιππος.

Τὸ οὖν προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν ἢ τῇ γαστρὶ χαρίζεσθαι πότερον ἂν αὐτῶν παιδεύοιμεν;

Τὸν εἰς τὸ ἄρχειν, ἔφη, νῆ Δία, παιδεύομενον, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν.

Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετόν;

Πάνυ μὲν οὖν, ἔφη.

Τὸ δὲ ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὄψε κοιμηθῆναι καὶ πρῶτ' ἀναστῆναι καὶ ἀγρυπνήσαι, εἴ τι δέοι, ποτέρῳ ἂν προσθείημεν;

Καὶ τοῦτο, ἔφη, τῷ αὐτῷ.

Τί δέ; ἔφη, τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐθελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθείημεν;

Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ.

Τί δέ; τὸ μαθεῖν, εἴ τι ἐπιτήδειόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν μᾶλλον προσθείημεν;

Πολὺν, νῆ Δί', ἔφη, τῷ ἄρχειν παιδευομένῳ· καὶ γὰρ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων.

Consult Smith's *Dictionary of Biography* and Harper's *Classical Dictionary* on *Aristippus*, and look up Spartan education under *Ludus* in Smith's *Dictionary of Antiquities*, and under *Education* in Harper's.

Questions to be Answered in Greek

1. Who was Aristippus?
2. How did Socrates think a youth, who was to take part in the government of his country, ought to be trained in regard to eating?
3. How, in regard to drinking?
4. How, in regard to sleeping?
5. How, in regard to labors?
6. How, in regard to studies?
7. Did the Athenians try to train their youth in this way?

Vocabulary of New Words

ἀγρυπνέω, *be wakeful.*

ἀμφοτέρος, α, ου, *both of two.*

ἀνέχομαι, *endure*; from ἀνέχω.

ἀναστήναι, *arise*; from ἀνίστημι.

ἀντίπαλος, ου, *rival.*

ἀντιποιέομαι, *claim, aspire to.*

ἄπτομαι, *seize*; from ἄπτω, *fasten.*

γαστήρ, έρος, ή, *belly, stomach.*

διψάω, *thirst.*

ἐγκρατής, ες, *master of.*

εἰκός, ότος, τό, *likely.*

ἐκάτερος, α, ου, *each of two.*

ἐπιτήδειος, α, ου, *suitable.*

ικανός, ή, όν, *competent, able.*

κατεπιείγω, *press, be urgent.*

κοιμηθῆναι, *fall asleep*; from κοιμάω.

μάθημα, ατος, τό, *learning.*

ὄφελος, τό, *advantage.*

παιδεύω, *train, educate.*

πιεῖν, *drink*; from πίνω.

πόνος, ου, *labor.*

πότερος, α, ου, *which of two?*

πράττω, *do, perform.*

προαιρέομαι, *prefer*; from προαιρέω.

προσθετέον, προσθείμεν, from προστί-

θημι, *impose upon.*

σίτος, ου, *grain, food.*

σκοπέω, *consider, examine.*

τροφή, ης, *nourishment.*

φεύγω, *flee.*

χαρίζομαι, *gratify.*

ώρα, ας, *time, season.*

XIII.

Ἀδελφός ἀνδρὶ παρεῖη. Πλάτων.

Brothers Should Dwell Together in Unity

1. The Value of a Brother.

Ὁ δὲ Σωκράτης ποτὲ Χαιρεφώντα καὶ Χαιρεκράτην, ἀδελφῶ ὄντε ἀλλήλοιν, αἰσθόμενος διαφερομένω, ἰδὼν τὸν Χαιρεκράτην, Εἰπέ μοι, ἔφη, ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ εἰ τῶν τοιούτων ἀνθρώπων, οὐ χρησιμώτερον νομίζουσι χρήματα ἢ

ἀδελφούς; Θαυμαστὸν γάρ ἐστιν, εἴ τις τοὺς μὲν ἀδελφούς ζημίαν ἡγείται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται, τοὺς δὲ πολίτας οὐχ ἡγείται ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται λογίζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς ἀρκοῦντα ἔχειν, ἢ μόνον οἰκοῦντα τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι, ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. Καὶ οἰκέτας μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχωσι, καὶ φίλους κτῶνται, ὥς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους.

2. A Useless Brother.

Καὶ ὁ Χαιρεκράτης εἶπεν· Ἄλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν ἀδελφὸν καὶ μὴ μικρῶν ἔνεκα φεύγειν· ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφός, ὃν οἶον δεῖ.

Καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἢ ἔστιν οἷς καὶ πάνν ἀρέσκει;

Διὰ τοῦτο γάρ τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτόν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημίαν μᾶλλον ἢ ὄφελός ἐστιν.

Ἄρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῇ ἀνεπιστήμονι μὲν, ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός, ὅταν τις αὐτῇ μὴ ἐπιστάμενος ἐγχειρῇ χρῆσθαι, ζημία ἐστίν;

Πῶς δ' ἂν ἐγώ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἶην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὕτ' εὖ λέγειν, οὕτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι.

3. How to Make a Brother Useful.

Καὶ ὁ Σωκράτης ἔφη· Εἰ κύων σοὶ ἦν ἐπὶ προβάτοις ἐπιτήδειος ὢν, καὶ τοὺς μὲν ποιμένας ἡσπάζετο, σοὶ δὲ προσιόντι ἐχαλέραιεν, ἂν ἐπειρῶ εὖ ποιήσας πρᾶνεν αὐτόν; ἄρα οὐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως ὁ ἀδελφός σοι ὡς βέλτιστος ἔσται;

Καὶ ὁ Χαιρέκράτης ἔφη· ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν.

Λέγε δὴ μοι, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δείπνον, τί ἂν ποιήσῃς;

Δήλον, ὅτι κατάρχοιμι ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκείνον.

Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅποτε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιήσῃς;

Δήλον, ὅτι πρότερος ἂν ἐγχειροῖν ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοίῃ.

Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχασθαι σεαυτόν, ὅποτε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιήσῃς; Δήλον, ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὅποτε ἔλθοι Ἀθήναζε.

4. Two Brothers should be like Two Hands or Two Feet.

Ἀδελφῶ διαφερομένῳ, ἔφη ὁ Σωκράτης, οὕτω διάκεισθον, ὥσπερ εἰ τῷ χεῖρι, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, ἀφεμένῳ τούτου τράπουντο πρὸς τὸ διακωλύειν ἀλλήλῳ, ἢ εἰ τῷ πόδε θείᾳ μοίρᾳ πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλοις ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλῳ. Οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρησθαι; Καὶ μὴν ἀδελφῶ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μεῖζονι ὠφελείᾳ ἀλλήλοις, ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῶ τᾶλλά τε, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις.

Consult Harper's *Classical Dictionary* under *Sacrificium* and *Hospitium*, and Smith's *Dictionary of Antiquities* under the same titles.

Questions to be Answered in Greek

1. What did Socrates think two brothers ought to be like?

2. How did he find these two brothers acting?

3. How did Chærecrates think he ought to treat a brother?

4. How did he say his brother had treated him?

5. Why does a man buy slaves or acquire friends?

6. If a man tries to make his friend useful, ought he to try also to make his brother useful?

7. How would you get invited to a banquet when your friend sacrifices?

8. What does a guest friend do for you when you go to his city?

9. Which is better—to have just enough while dwelling with many fellow-citizens, or to get all the property of your fellow-citizens and dwell alone?

Vocabulary of New Words

ἀγνοέω, *be ignorant of, not to know.*

ἀνεπιστήμων, *ον, ignorant, unskilled.*

ἀμελέω, *neglect.*

ἀνιάω, *distress, grieve.*

ἀρέσαι, *from ἀρέσκω, please.*

ἀρκέω, *suffice, be sufficient.*

ἀσπάζομαι, *welcome.*

ἀσφαλής, *ἐς, safe.*

βοηθέω, *aid.*

δείπνον, *ον, dinner.*

διακείμαι, *be disposed.*

διαφέρω, *differ.*

ἐπίσταμαι, *understand.*

ἐπιχειρέω, *undertake.*

ζημία, *ας, harm, damage.*

ἡγέομαι, *lead, think.*

θαυμάζω, *wonder.*

θύω, *sacrifice.*

ἵνα, *that, in order that.*

ἴσως, *perhaps.*

κεκτῆσθαι, *from κτάομαι, acquire.*

κύων, κυνός, *dog*.
 λογίζομαι, *consider*.
 μηχανόμαι, *devise, contrive*.
 μισέω, *hate*.
 οἰκέτης, ου, *servant*.
 ὅπως, *how, how that, in order that*.
 ποιμήν, ἐνος, *herdsman, shepherd*.
 ποῦς, ποδός, ὁ, *foot*.
 πρᾶυνω, *make gentle, tame*.
 πρόβατα, ων, *cattle, sheep*.
 συνεργός, ὄν, *co-worker, helper*.
 τρέπω, *turn*.
 φοβέομαι, *fear*.
 φύω, *produce*.
 χεῖρ, χειρός, ἡ, *hand*.
 χρήσιμος, η, ου, *useful*.
 ὠνέομαι, *buy*.

XIV.

Οὐ τοῖς ἀθύμοις ἡ τύχη συλλάμβανει.

Σοφοκλῆς.

Socrates Helps a Discouraged Friend

1. Hard Times in Athens.

Σωκράτης ποτὲ ὄρων Ἀρίσταρχον σκυθρωπῶς ἔχοντα, Δοκεῖς, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν τι· χρὴ δὲ τοῦ



No. 1. HEPHAISTOS, CLAD IN THE EXOMIS.
 A Bronze Statuette Preserved in Berlin.



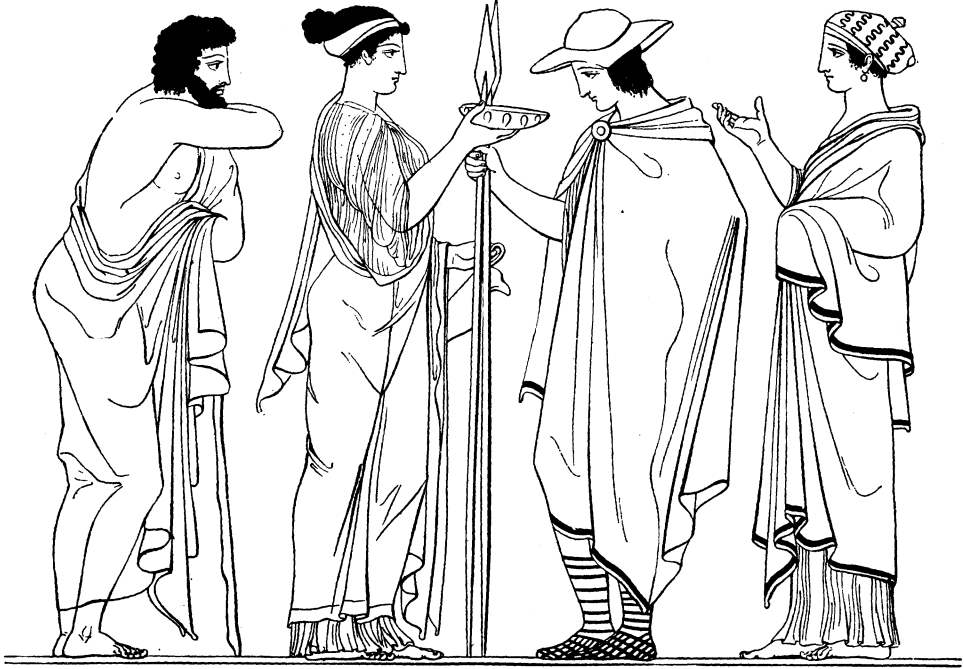
No. 2. FASTENING HER CHITON.
 A Bronze Statue Preserved in Naples.

βάρους μεταδιδόναι τοῖς φίλοις· ἴσως γὰρ ἂν τί σε καὶ ἡμεῖς κουφίσαιμεν.

Καὶ ὁ Ἀρίσταρχος· Ἄλλὰ μήν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γέ εἰμι ἀπορία· ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις, συνεληλύθασιν ὡς ἐμὲ ἀδελφαὶ τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεςκαίδεκα τοὺς ἐλευθέρους· λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδὲν οὔτε ἀπὸ τῶν οἰκιῶν. Χαλεπὸν μὲν οὖν ἐστίν, ὦ Σώκρατες, τοὺς οἰκείους περιορᾶν ἀπολυμένους; ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν.

2. Are Slaves more Useful than Free-men?

Ἀκούσας οὖν ταῦτα ὁ Σωκράτης· Τί ποτὲ ἐστίν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ πλουτεῖν, σὺ δὲ πολλοὺς τρέφων φοβεῖ, μὴ δι' ἔνδειαν τῶν ἐπιτηδίων ἅπαντες ἀπολησθε;



No. 3. ATHENIANS IN THE ATTIRE OF THE AGE OF PERICLES.
A Picture on a Vase.

“Οτι νῆ Δί’, ἔφη, ὁ μὲν δούλους τρέφει,
ἐγὼ δὲ ἐλευθέρους.

Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευ-
θέρους οἶε βελτίους εἶναι, ἢ τοὺς παρὰ
Κεράμῳνι δούλους;

Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ
ἐλευθέρους.

Οὐκοῦν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν
πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῶ βελτί-
ους ἔχοντα ἐν ἀπορίαις εἶναι;

Νῆ Δί’, ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει,
ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους.

Ἄρ’ οὖν, ἔφη, τεχνίται εἰσιν οἱ χρήσι-
μόν τι ποιεῖν ἐπιστάμενοι;

Μάλιστα γε, ἔφη.

Οὐκοῦν χρησιμὰ γ’ ἄλφιστα;

Σφόδρα γε.

Τί δὲ ἄρτοι;

Οὐδὲν ἦττον.

Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ
γυναικεῖα, καὶ χιτωνίσκοι καὶ χλαμύδες
καὶ ἐξωμίδες;

Σφόδρα γε, ἔφη, καὶ πάντα ταῦτα χρή-
σιμα.

Ἐπειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδὲν
ἐπίστανται ποιεῖν;

Πάντα μὲν οὖν, ὥς ἐγῶμαι.

3. What can Freeman do?

Εἰτ’ οὐκ οἶσθα, ὅτι ἀφ’ ἐνὸς μὲν τούτων,
ἀλφιτοποιίας, Ναυσικύδης οὐ μόνον ἑαυτον
τε καὶ τοὺς οἰκέτας τρέφει, ἀλλὰ πρὸς
τούτοις καὶ ὕς πολλὰς καὶ βοῦς, καὶ περι-
ποιεῖται τοσαῦτα, ὥστε καὶ τῇ πόλει πολ-
λάκις λειτουργεῖν, ἀπὸ δὲ ἄρτοποιίας
Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει
καὶ ζῇ δαψιλῶς, Δημέας δὲ ὁ Κολλυ-
τεὺς ἀπὸ χλαμυδουργίας, Μεγαρέων δ’ οἱ
πλείστοι, ἔφη, ἀπὸ ἐξωμιδοποιίας διατρέ-
φονται;

Νῆ Δί’, ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι
βαρβάρους ἀνθρώπους ἔχουσιν, ὥστ’ ἀναγ-
κάξιν ἐργάζεσθαι ἃ καλῶς ἔχει, ἐγὼ δ’
ἐλευθέρους τε καὶ συγγενεῖς.

Ἐπειτ’, ἔφη, ὅτι ἐλεύθεροί τ’ εἰσὶ καὶ

συγγενεῖς σοι, οἷι χρῆναι μηδὲν αὐτοὺς ποιεῖν ἄλλο ἢ ἐσθίειν καὶ καθεύδειν; Ἐμαθον δὲ, ἃ φῆς αὐτὰς ἐπίστασθαι, πότερον ὥς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον, οὔτε ποιήσουσαι αὐτῶν οὐδέν, ἢ τούναντίον, ὥς καὶ ἐπιμεληθῶμεναι τούτων, καὶ ὠφεληθῶμεναι ἀπ' αὐτῶν; Ἐὰν δὲ αὐταῖς προστατῆσθαι, ὄφελος ἔσθαι αὐταῖς τε καὶ σεαυτῷ.

Ἀλλά, νῆ τοὺς θεοὺς, ἔφη ὁ Ἀρίσταρχος, μοι δοκεῖς καλῶς λέγειν, ὦ Σώκρατες.

4. What the Dog said to the Sheep.

Ἐκ τούτων δὲ ἐωνήθη ἔρια· καὶ ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνου, ἱλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἔλεγον τὸν Ἀρίστιππον μόνον τῶν ἐν τῇ οἰκίᾳ ἀργὸν ἐσθίειν. Καὶ ὁ Σωκράτης ταῦτα ἀκούσας ἔφη· Εἴτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ τὴν οὖν πρὸς τὸν δεσπότην εἰπεῖν· Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς καὶ ἔριά σοι καὶ ἄρνας παρεχούσαις οὐδὲν δίδως, ὃ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὐ περ αὐτὸς ἔχεις σίτου. Τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δία· ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μητε ἀνθρώπους μητε λούκους φοβεῖσθαι. Καὶ σὺ οὖν ἐκείναις λέγε, ὦ Ἀρίσταρχε, ὅτι ἀντὶ κυνὸς εἰ φύλαξ, καὶ διὰ σὲ οὐδ' ὑφ' ἐνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζώσιν.

Consult Harper's *Classical Dictionary* and Smith's *Dictionary of Antiquities* on *Chiton*, *Himation*, *Chlamys* and *Exomis*.

Questions to be Answered in Greek

1. How did Aristarchos happen to have fourteen relatives in his house?
2. How is Ceramon able to support many and yet become rich?
3. Do free people also know how to do something useful?

4. What does Nausicydes make from his barley business?

5. How do most of the Megarians make their living?

6. Do free people learn what they know with the the idea of putting their knowledge into practice and helping themselves?

7. Were Aristarchos' relatives unhappy when idle and happy when at work?

8. Did they say Aristarchos was the only idle person in the house?

9. What story did Socrates bid Aristarchos tell them?

10. Tell the story.

Vocabulary of New Words

ἄλφιτα, *ων*, coarse meal; barley meal.

ἀνεψιά, *ας*, cousin.

ἀπόλλυμαι, *perish*, from ἀπόλλυμι.

ἀπορία, *ας*, want, difficulty.

ἀριστάω, *breakfast*.

ἀρνάς, *lambs*.

ἄρτος, *ου*, loaf of bread, bread.

βαρύς, *εἶα*, *ύ*, heavy, grievous.

βοῦς, βοός, *ox*, *cow*.

γυνή, γυναικός, *woman*, *wife*.

δειπνέω, *dine*.

δεσπότης, *ου*, master.

εἴτα, *then*, *thereupon*.

ἐπιμελεόμαι, *practice*.

ἔριον, *ου*, wool.

ἐσθίω, *eat*.

ἡδύς, *εἶα*, *ύ*, sweet.

ἱλαρός, *ά*, *όν*, cheerful.

ἱμάτιον, *ου*, cloak, mantle.

κουφίζω, *lighten*.

λειτουργέω, *perform and pay for public services*.

μεταδίδωμι, *share*.

οἰκία, *ας*, house.

οἷς, οἶος, *sheep*.

ὀράω, *see*.

περιποιέω, *make over and above, gain*.

πλουτέω, *be rich.*

πονηρός, ά, όν, *toilsome, base.*

προστατέω, *manage for.*

σκυθρωπος, όν, *sad-looking.*

στασιάζω, *rebel, disagree.*

σώζω, *save.*

τεχνίτης, όν, *artisan.*

τρέφω, *nourish, support.*

ὑς, υίός, *swine.*

φύλαξ, άκος, *guard.*

Latin Lessons for the Ninth Grade



No. 101. A ROMAN SCHOOL.
A Wall-Painting from Herculaneum.

Number I Latin I

1. Puella Romana in scholā discit.
2. Puella in tabellā litteras scribit.
3. Puellæ Romanæ in scholā non ludunt.
4. Servæ puellis in scholam tabellas et capsas ferunt.
5. Tabellæ puellarum erant lignæ et ceræ.
6. Puellæ in sellis sedēbant et litteras in ceris scribēbant.
7. Puellæ Romanæ litteras Græcas interdum discēbant et diligēbant.
8. Schola Romana primā horā incipit.
9. Tabellæ puellarum erant litterarum vacuæ primā horā, sed plenæ tertiā horā.

10. Ferulæ longæ erant in Scholis Romanis.

11. Puellæ Romanæ in viis et areis interdum ludēbant.

12. Puellæ Romanæ poetas interdum discēbant.

Questions to be Answered in Latin.

1. At what hour does the American school begin?
2. Do the American girls study Latin and Greek?
3. Do the American girls play in the streets and squares?
4. Did slave-women carry the boxes and tablets of the Roman girls?



No. 102. A GREEK SCHOOL.
A Vase-Painting from the Age of Pericles.

5. On what did the Roman girls write?
6. Of what materials were the tablets of the Roman girls?
7. Were there rods in the Roman schools?
8. Were there seats in the Roman schools?
9. Did the Roman girls study Greek?
10. Did they study the poets?

Latin II

1. *Matrona Romana pecuniam in arcam ponit.*
2. *Matrona Romana in arcā pecuniam includēbat.*
3. *Matrona ex arcā pecuniam capit.*
4. *Matrona Romana non filiæ parvæ sed servæ adultæ pecuniam dat.*
5. *Servæ Romanæ ad aquam in viis et areis urnas vacuas ferēbant.*
6. *Servæ domum urnas plenas aquæ ferunt.*
7. *Matronæ Romanæ urnas non ferebant.*
8. *Candelæ Romanæ erant ceræ.*

9. Villa Romana candelas paucas sed lucernas multas habēbant.

10. Serva in mensam puellæ capsam ponit.

Questions to be Answered in Latin

1. Did the Greek slave put the girl's box on the table?

2. Did the Greek slave put the boy's box on the table?

3. Did the slave-men put the money-box on the table?

4. Where did the Roman ladies put their money?

5. Did the Roman lady give money to her small daughter?

6. To whom did she give the money?

7. Did the Roman lady give money to her small son?

8. To whom did she give the money?

9. How did the Romans light their houses?

10. Did they have more candles or more lamps?

Latin III

1. Puella in ludum primā horā ibat.

2. Puellæ tabellam serva ferēbat.

3. Puellæ tabellam serva dabat.

4. Puellam in ludum serva ducēbat.

5. Puella, isne in ludum?

6. Puellā totus ludus confidit.

7. Puellæ in ceris scribēbant.

8. Puellārum ludus non erat magnus.

9. Puellis pecuniam matrona non dat.

10. Puellas domum servæ ducēbant.

11. Puellæ, quo curritis?

12. Puellis matrona Romana confidēbat.

13. Puer et puella in ludum ibant.

14. Pueri et puellæ tabellæ erant cereæ.

15. Puerō et puellæ tabellas magister dabat.

16. Puerum et puellam in ludum matrōna mittit.

17. Puer et puella, discitisne poētas Græcas?

18. Puerō et puellā matrōna confidit.

19. Pueri et puellæ litteras Græcas diligunt.

20. Puerōrum et puellārum ludus erat parvus.

21. Pueris et puellis ferulæ erant interdum.

22. Pueros et puellas in aream magister mittit.

23. Pueri et puellæ, diligitisne poētas?

24. Pueris et puellis magister confidit.

25. Puellæ Romānæ litteras scribunt.

26. Pueri Romāni litteras scribunt.

27. Serva Græca puellam Romānam domum ducit.

28. Servus Græcus puerum Romānum domum ducit.

29. Servæ Græcæ puellas Romānas in ludum ducēbant.

30. Servi Græci pueros Romānos in ludum ducēbant.

Latin IV

1. Pueri et puellæ in ludo litterārum geographiam et historiam et grammaticam discēbant.

2. Libros de geographiā et historiā et grammaticā non habebant, sed in libris poetārum geographiam et historiam et grammaticam legēbant et discēbant.

3. Ludus tabulam mundi interdum habēbat.

4. Pueri Romāni numeros discēbant.

5. Cicero et alii pueri tabulas duodecim discēbant.

6. Magister in pergulā pueros docēbat.

7. Pueri lucernas in ludum interdum ferēbant.

8. Servi librarii libros scribēbant et in librario vendēbant.

Questions to be Answered in Latin

1. At what hour did the Roman school begin?

2. Did the Roman boys write Latin?

3. Did they study Greek?

4. Did they read the poets?

5. Did they study geography, history, and grammar?

6. Did they have books on geography, history, and grammar?

7. How did they study these subjects?

8. Did they have maps in the school?

9. Did they study arithmetic?

10. What famous boy studied the Twelve Tables of Roman law?

11. Did the other boys study the tables?

12. How were the Roman books made, and by whom?

13. Where were they sold?

Number 2

Latin V

1. Civis Romanus in Foro et viis togam supra tunicam gerēbat.

2. Nec Gallus nec servus togam gerēbat.

3. Romani Galliam cisalpinam togātam, Galliam transalpinam bracātam appellābant quia Galli bracas gerēbant.

4. Puer Romanus supra tunicam togam prātextam gerēbat.

5. Servi tunicas gerēbant.

6. Servi in brumā supra tunicas pēnulas gerēbant.

7. Cives Romani dum rus eunt, supra tunicas pēnulas gerēbant.

8. Togæ Romanæ erant lanæ.

9. Togæ prātextæ erant albæ et purpureæ.

10. Puer Romanus, postquam annos quattuordecim vixit, togam prātextam et bullam ponēbat et togam puram aut virilem sumēbat.

11. Cives Romani dum honores petunt, togas candidas gerēbant.

Questions to be Answered in Latin

1. What did the Roman citizens wear in the Forum and street?

2. Did the Greek or Gallic slaves wear togas?

3. What did the Gauls wear?

4. What did the Roman boys wear?

5. What did the slave sometimes wear over his tunic?

6. When did the Romans wear the same wraps?

7. What was the color and material of the toga prātexta?

8. When did the boys leave off their child's dress and take the man's dress?

9. What color was the toga worn by a candidate for office?

Vocabulary of New Words

gero, 3, *bear, wear, manage.*

quia, *because.*

appello, 1, *call, name.*

bruma, æ, *winter.*

rus, ruris, *country, into the country.*

dum, *while.*

postquam, *after.*

annus, 1, *year.*

quattuordecim, *fourteen.*

vivo, 3, vixi, *live, lived.*

pono, 3, *lay down, place, put.*

sumo, 3, *take, assume.*

honor, oris, *honor, office.*

peto, 3, *seek.*

Latin VI

1. Matrona Romana supra tunicam stolum gerēbat et, dum in viā est, pallam amiciēbat.

2. Stolæ pallæque erant lanæ.

3. Tunicæ erant lanæ aut lineæ.

4. Matrona filiæque Romanæ cum servis et togas et tunicas et stolas et pallas domi faciēbant.

5. Puellæ Romanæ texere et nēre discēbant.

6. Omnīs vestīs omnium familiārum Romanārum feminæ Romanæ plerumque faciēbant, itaque feminæ omnes erant sedulæ.

7. C. Iuli Cæsaris Octaviāni etiam vestīs omnīs filia et aliæ feminæ suæ familiæ conficiēbant.

Questions to be Answered in Latin

1. What did the Roman ladies wear at home? On the street?

2. What was the material of their clothing?
3. Who made the clothing?
4. What did the Roman girls learn to do?
5. Why were the Roman women busy?
6. What famous man usually wore clothes made by the women of his household?

Vocabulary of New Words

amicio, 3, *throw around, wrap around*.
 vestis, is, f., *clothing, garments*.
 omnis, *all*.
 femina, ae, *woman*.
 plerumque, *generally, usually*.
 sedulus, a, um, *busy*.
 suus, a, um, *his own, her own, its own, their own*.
 conficio, 3, *make completely*.

Latin VII

A Bad Schoolmaster Punished

Dum Camillus cum exercitu Romano urbem Falerios obsidet, ludi magister pueros Faliscos in castra Romana duxit. Camillus perfidiam magistri non dilexit. "Arma habemus," dixit, "non adversus, pueros sed adversus viros armatos." Postquam magistri perfidi brachia post tergum restrinxit virgas dedit pueris, qui suum magistrum in urbem Falerios egērunt. Statim Falisci, beneficio non armis victi, portas Romanis aperuerunt.

Vocabulary of New Words

urbs, urbis, f., *a city*.
 obsideo, 2, *sit down against, besiege*.
 Castra, orum, *camp*.
 perfidia, *treachery*.
 perfidus, *treacherous*.
 arma, orum, *arms, weapons*.
 armatus, a, um, *armed*.
 adversus, prep., *against*.
 post, prep., *after, behind*.
 tergum, i, *back*.
 brachium, i, *arm*.
 virga, ae,=*ferula*.

ago, 3, *ēgi, drive, drove*.
 statim, *at once*.
 porta, ae, *gate*.
 beneficium, i, *kindness*.
 victus, a, um, *conquered*.
 aperio, 4, *aperui, open, opened*.

To be Answered Orally in Latin

1. Quis fuit Camillus?
2. Quid fecit magister Faliscus?
3. Quid dixit Camillus?
4. Quid fecit Camillus?
5. Quid fecerunt pueri Falisci?
6. Quid fecerunt viri Falisci?

Latin VIII

The Tragic Fate of a Roman Schoolgirl

Dum Decemviri tabulas duodecim scribunt, Virginia, puella Romana, in Forum ibat, namque ibi in pergula litterarum ludi erant. Appius Claudius, unus ex Decemviris, eam puellam amavit, quam ubi in alio modo capere non potuit, affirmavit Virginiam sui clientis esse servam. Multi ad clamorem nutricis puellae concurrerunt et pater suus advēnit; sed ubi nihil auxilii adversus Appium Claudium vidit, cultro suam filiam interfecit.

Vocabulary of New Words

unus, a, um, *one*.
 amo, i, avi, *love, loved*.
 modus, i, *way, manner*.
 possum, potui, *am able, was able*.
 affirmo, i, avi, *affirm, assert*.
 cliens, entis, *retainer, dependent*.
 clamor, oris, *cry*.
 nutrix, icis, *nurse, attendant*.
 pater, tris, *father*.
 video, 2, vidi, *see, saw*.
 interficio, 3, feci, *kill*.

Questions to be Answered Orally in Latin

1. Quid faciebant Decemviri?
2. Cur Virginia in Forum venit?
3. Quid fecit Appius Claudius?
4. Quid fecit nutrix puellae?
5. Quid fecit pater?